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AT HOME AND ABROAD

OCTOBER • 1944

Moderator Ronald Bridges

(Page 9)

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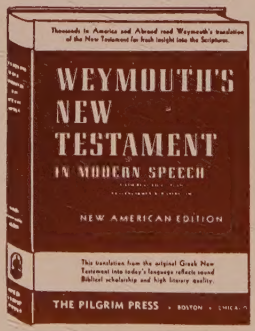
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The Missionary Herald

At Home and Abroad

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CONTENTS

		PAGE
Editorial		2
Vanishing American?	*John Collier*	3
Choir Practice on Baker Island	*Hal O'Flaherty*	7
Standing Four-square	*Ronald Bridges*	9
California Works Its Plan	*Nelson C. Dreier*	11
Fourth Term Buttons	*Claton S. Rice*	14
Farmers of Forty Centuries	*Frank W. Price*	17
New Ways for Old in Maine	*Rodney W. Roundy*	21
Christianity is Fundamental	*Governor Ellis Arnall*	23
The Tie that Binds	*Harold N. Skidmore*	24
Why Not Complete It Now?	*Donald Adams*	27
How to Win Friends for Missions	*Harold S. Matthews*	28
Helping Through Prayer	*Fred Field Goodsell*	31
Your Every Member Canvass	*Warren H. Denison*	32
Florida Faces Forward	*Elisha A. King*	34
Observations	*Albert D. Stauffacher*	37
69,323 New Members	*Frederick L. Fagley*	38
Late Overseas News	*Wynn C. Fairfield*	39
A Dr. Eliot and a Mr. Chips	*Alford Carleton*	41
Christian Ministry to Migrant Labor	*Thomas Alfred Tripp*	44
Field Flashes	*Dorothy P. Cushing*	46
Profiles		48

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THOSE who carry the Gospel through the world contribute to our most urgent need something more precious and more relevant than that which statesmen and diplomats can ever do. We need the statesmen's work, and, of course, we must pray for them that they may be rightly guided; but all that can be done by them is to devise appropriate machinery for the kind of people who are actually in the world. There is something deeper that must be done before any solution can be really final, and that is the winning of men out of their selfishness as individuals or families or classes or races or nations into the fellowship of the family of God.

ARCHBISHOP OF CANTERBURY

COLONIES OF HEAVEN . . .

THE Roman Empire, with all its faults, was sometimes exceedingly clever in political and cultural mechanics.

When the Empire set about to weld its far-flung provinces into an organic unity, it planted, in strategic regional centers, small colonies of tried and tested citizens to stand for and work for Roman customs and culture.

These colonies were crystallization centers which, by conserving regional virtues, contributed significant values of their own to the whole. But, at the same time, by an organized process of internal conversion, the provinces became integrated and representative parts of the larger total.

In his letter to the church at Phillipi, St. Paul picked up this cultural device to describe at least one function of the early Christian churches.

They were Colonies of Heaven, the Apostle said, in Phillipi, Ephesus, Corinth and elsewhere—Christian centers, standing for and working for a diviner Kingdom until . . .

Analogies are often faulty, but it is as Colonies of Heaven that we think sometimes of our mission stations, our churches and our State Conferences.

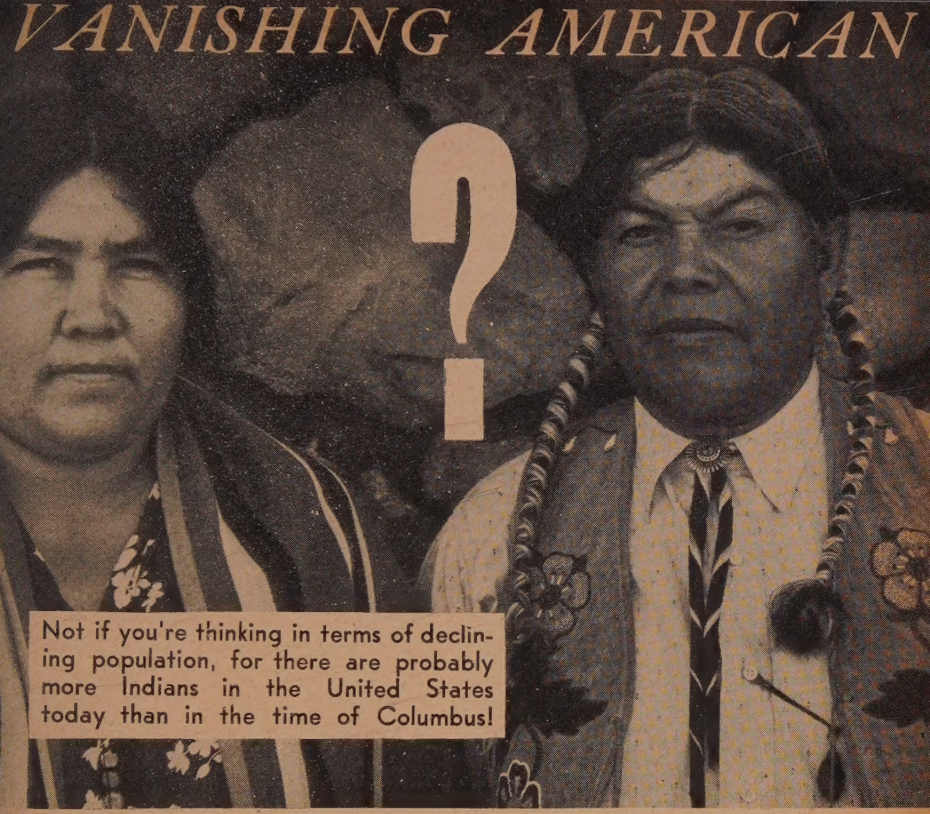
A part of the native terrain, they are crystallization centers, enjoying historic and autonomous independence while giving a shape to the whole and, in the process, becoming an organic and representative part of the wider Fellowship.

This is particularly true of our Conferences. By fostering valuable regional characteristics, they operate to prevent our Fellowship from becoming as standardized as Woolworth stores.

But, under the leadership of far-seeing superintendents and committees, they are forever integrating the several parts into one praying, sharing, working Fellowship of churches.

This edition of *The Missionary Herald*, dedicated to the conferences, illustrates, in a piece-meal way, a few of the characteristic contributions being made to the life of our churches, our Fellowship and our world-wide Christian mission by these independent but integrated State Conferences.

VANISHING AMERICAN


?
Not if you're thinking in terms of declining population, for there are probably more Indians in the United States today than in the time of Columbus!

There are two agencies through which the Indian has had his most intimate contact with the white man's civilization—the Christian missionaries and the representatives of the government.

Of the two, the missionaries, for considerably more than a century, were in advance of the government agent. They were with the Indian when the government was young and before it had given any organized attention to his needs.

RAY LYMAN WILBUR
Leland Stanford University

BY JOHN COLLIER

THE fact that the Indians are now increasing faster than the population of the United States as a whole, while their resources stand still or actually diminish, brings their situation boldly before the nation.

Unfortunately, our national thinking has not yet accommodated itself to the facts.

The public generally thinks of the Indian as a doomed and vanishing race; it thinks of his destruction as part of the price which our national progress has cost; it is impatient, this public mind, when it is reminded that the cost has not yet been paid in full or that Indian title has not yet been extinguished to some choice bits of real estate.

All of which is an echo from the years when we were dealing coercively with these first Americans.

It makes a vital difference, in developing Indian policy, whether

the government sees its task in terms of dealing with a dispirited and a vanishing people, or in terms of a hopeful, vigorously growing people.

For more than a decade, the government has been adjusting itself to the demands of a situation in which an expanding population asks for a fair chance to use its energies and resources.

To meet the challenge, government has had to revise its thinking radically and the program it is now embarked upon reflects this changed thinking.

The over-all program can be briefly stated.

The Indian population is predominantly rural, attached to the land either as owner or as itinerant wage worker.

The decennial census reports of 1910, 1920 and 1930 show percentages of 4.5, 6.2 and 9.9 respectively of urbanized Indians within the total Indian population. The drift is toward greater urbanization, but at the present rate it will be some time yet before the Indian will be characterized as other than rural.

This, obviously, calls for the rehabilitation of Indians on the land, of ascertaining the extent of land shortage and acquiring land to make up the deficiency; the adoption of conservation practices to secure better returns from land, and the establishment of a system of credit by

Paratrooper and chaplain, right, share backgrounds of Indian tradition and rural life

Tips for a Program on the American Indian

Indians are in the news these days, distinguishing themselves in the armed forces, offering their lands to the government for wartime use, and demonstrating their loyalty in other less spectacular ways by purchasing bonds and stamps and working in defense plants. The general interest aroused by recent news stories might well be followed up by a good program on the American Indian.

Study his needs, interests, contributions to American life, and his place in the church's program. Follow it up with directed group discussion. Above all, know the facts in the Case of the American Indian. You'll find them in "The Indian in American Life," by G. E. E. Lindquist, and other Friendship Press mission study books. Order them from the Missions Council and our bookstores.

which machinery and tools may be procured.

The Indian Reorganization Act of 1934 made possible the doing of these things.

Until the war, money was available for land purchase, and even during the war, Indian tribes have continued to use tribal funds to carry on programs of land acquisition previously initiated. A revolving loan fund of $10,000,000 was also authorized, of which amount approximately $5,000,000 has been advanced to Indian tribes, to credit associations, to tribal enterprises and to individuals.

Economic rehabilitation supplies only part of the answer to Indian needs. There was profound dislocation of Indian life, not merely in the sense that the wild game was gone and that Indians had been hemmed in on every side by invading white settlements, but in the sense of individualized shock and dislocation.

An Indian Service of not too long ago looked upon its wards as "benighted children of nature" (in the words of a former Commissioner) who must be rescued from "moral and mental stupor," and this official attitude was made apparent to the Indian.

Confidence will not be restored overnight. We have hoped to give them ease of mind, first by assuring to them the minimum guarantees of rights which all Americans enjoy under the Constitution, and then by urging them to write the laws by which they will regulate their own tribal affairs and their own domestic relations. In this, too, the authority derives from the Indian Reorganization Act.

These two objectives, economic and spiritual rehabilitation, coördinated and pursued jointly for more than a decade, have brought great and satisfying changes in our Indian people.

But, as I say, people in the United States know too little about Indian affairs. No policy of government can long continue which does not have public understanding.

Therefore, I am very happy that *The Missionary Herald* is publishing this series of articles on the American Indian. Every citizen has a responsibility to inform himself about the Indian, and to shape his thinking and his church's program in harmony with the facts.

Mr. Collier is the United States Commissioner of Indian Affairs. The first article in our home mission series for this year, written by Thomas Alfred Tripp, appeared in our September issue.

Choir Practice on Baker Island

By Hal O'Flaherty

Hal O'Flaherty is a foreign correspondent of the "Chicago Daily News." This is the fourth in our current series of articles on our missions in the islands of the Pacific.

On the tiny island of Baker, south of Roi, natives last night held choir practice.

All islanders of the Kwajalein group are Congregationalists and are deeply and sincerely religious, retaining their faith through years of Japanese occupation.

We landed from our barge on a beautiful stretch of beach and ate our evening meal with the marine guard. A small garrison guards the beach.

After darkness fell, a bright moon shone through the banks of cumulus

Strange contrast to the peaceful church and home life of Pacific islanders, Christianized by us, is American-led military drill

clouds. We took seats on mats with our backs to the sea.

Chief Lammanini, the solemn-faced leader of the colony, arranged his subjects in choir formation with the women on one side, himself in the center, and the men on the other side.

For some minutes all sat in silence —I gathered the natives were praying. This peaceful interlude seemed strange—compared to the nearby islands of Roi and Namur where work proceeds night and day, clearing war's debris. No sound of motors or planes broke into the peaceful retreat.

The lieutenant spoke slowly to Chief Lammanini: "Tell your people our guests would like to hear them sing. Also tell them we are their friends."

The Chief's deep voice interpreted the message in Marshallese, and after another pause, the low melodious song began.

At first I thought it was a native song, but after the first few notes the realization dawned that it was "Rock of Ages" sung in the native tongue with a cadence and harmony these people have retained.

As the women's voices rose sweetly over the deep harmony of baritones and basses, I could see before them the misty forms of missionaries.

There was, for one, Jessie Hoppin of Ashland, Wisconsin, who labored with this fold from 1914 to 1933, preaching the Gospel and teaching them to live clean, work hard and sing their praises of God. Beside her I felt I also saw George C. Lockwood, kindly well-remembered mission leader—for these two people had left their mark on the Marshallese character.

Those sitting in the moonlight now had been taught from childhood to join in hymns, each learning to sing a particular part in perfect harmony.

Long after we newcomers had stretched out on army cots, the native voices continued to come softly through the trees. Their homes had been destroyed, even their clothing lost in flight from island to island, but their religion will never die!

More Proof

A United States nurse, now serving in and with our armed forces in the islands of the South Pacific, writes as follows to our American Board for Foreign Missions—

> "I have had a chance to observe the values of the missionary endeavor of your churches in these remote spots.
>
> "It has made it possible for the white man to come on to these islands with little or no danger.
>
> "I am sending you a monthly contribution to be used as you see fit in spreading the Christian Gospel at home and abroad."

And so another member of our armed services discovers the Christian missionary enterprise of our churches, and decides to support it.

Standing four-square to all the winds that blow

By Ronald Bridges

One of our young ministers, with a mixture of humor and seriousness, recently said to me—

"I am going to dedicate a large part of my life to the business of taking weather vanes off and putting crosses on our Congregational Christian church spires!"

Unless he reads this, I doubt that he will ever know how his remark startled me, for I made no particular comment at the time.

But my thoughts flew back over the years to the white church of my childhood, with its high steeple surmounted with a brass arrow swinging North, South, East and West.

There was another vane on the Odd Fellows' Hall nearby, but it was lower and was often caught in contradictory eddies.

And so all the village looked to the church steeple for the truth about the wind.

In those days before radio weather reports, all the farmers and seafaring people in our town had a "weather eye." Every household in sight of the church heard from the earliest riser just where the wind stood.

"She's a little to the no'thard this morning," was a perfectly intelligible breakfast remark. Even the children knew what it meant, and it was often a child's errand to run out on the hill or down the road to report the wind to a family living out of sight of the church steeple.

It was a great day when a boy in knee breeches could report correctly to the men in from the field:

"She's been backing round all mornin'." That meant, of course, that outdoor work had to be hurried up.

Where the church steeple had a clock as well as a vane and bells, the functional design was complete. Physical and spiritual joined in gratifying symmetry. The hand of God was more than a figure of speech when all eyes naturally turned to the white spire.

Now my young friend proposes to change all this, and I find myself a little shocked. But really it is beyond his power to change, as he would probably concede. It is rather a matter of determining what organic changes have already taken place among us and acknowledging the changes appropriately.

I like the cross as a Christian symbol, and I see no reason for it to be regarded as the peculiar treasure of one body of Christians. But on our spires? I don't know. I need to think about it for a while.

The first automobile I ever saw had a whipsocket on the dashboard. For a time, the carriage makers who built the automobile put the whipsocket on as a matter of course. Why? Because that's the way it should be. It looked right that way. That's what people were used to. Then came the bold innovators who took off the whipsocket, marking a change which had already taken place but had gone unrecognized.

All of this, you can readily see, is an unresolved parable for Congregationalism in our time.

Now it has fallen to me to serve as Moderator of our General Council for these two years when the matrix for a new world will be fashioned.

I feel very greatly the need of knowing the mind of our Fellowship, and the need, too, of a sharper awareness among our Fellowship of churches of our mind and purpose.

To this end I am planning to do a good deal of traveling among our churches, war conditions permitting, and I want to increase my correspondence many fold with all who are interested.

I see in the Moderatorship the opportunity for a journey of inquiry, of learning and of report. Perhaps the resolution to the parable will come at the end of the journey.

There are years of penance and hard labor ahead for the world. This is a time for discarding sentimentally held impedimenta, for cleaning and sharpening the weapons of our faith, for taking fresh hold on the ancient standards of our Fellowship.

There is a great undertaking ahead, of us—the rebuilding of His temples and the bringing together of His scattered children. Let us think about it, pray over it, talk it out, and work generously together that we may take our assignment in confidence and good courage when we are called.

Mr. Bridges was elected Moderator of our General Council at Grand Rapids in June.

Materials which will aid your Every Member Canvass Committee this year have been sent to your minister this month. Order this material now—for church distribution, committee members, canvassers and young people. It will help you to achieve success on Canvass Day. Missions Council, 287 Fourth Ave., New York.

By Nelson C. Dreier

Southern California is proud of the plan by which it expects to make "a substantial and courageous increase" to our denomination's enlarged program of world service—conceived first by our Missions Council, and approved unanimously by our General Council in June.

The plan, designed to make it possible for us to achieve a fifty per cent increase in giving by 1946, has been set up by Philip H. Richards, chairman of the Benevolence Department of our Congregational Conference of Southern California and the Southwest.

The first year of its operation netted a twenty per cent increase and gifts to date this fiscal year indicate a continuing upward trend.

The genius of the idea lies in the fact that it is based on the giving strength of the church—which is determined by what the particular church spent on regular items the preceding year. This amount is the total home expenses—plus giving on apportionment for the year previous. It does not include "specials," such as capital expenditures, gifts to the Committee for War Victims and Services, and other than apportionment benevolences.

Each church is asked to accept a basic goal, computed from the following table of percentages of the giving strength:

Giving Strength	*Percentages*
$6000 and below.....	10%
$6001 to $8000.....	11%
$8001 to $11000.....	12%
$11001 to $15000.....	13%
$15001 o $20000.....	14%
$20001 to $30000.....	15%
$30001 to $50000.....	16%
$50001 and above.....	17%

The ascending scale recognizes the fact that churches with a larger giving strength have greater ability to give to others.

A number of our churches, of

Indigenous to California's history is the Spanish influence in church architecture

course, will covet the opportunity of giving beyond the percentage suggested for their bracket.

Our plan provides for Honor Goals —three per cent in excess of the Basic Goal. Churches that lead the Conference in apportionment giving exceed the Honor Goal, so another bracket is provided for a Special Honor Group. These churches are urged to accept as high a goal as possible, representing their spirit of concern for the enlarged missionary program of the denomination. Nine churches are on this list at present.

This plan will produce not only the fifty per cent increase in our benevolence giving, but it will enable us to approximate a 100 per cent increase—when all of our churches have accepted their suggested goals. The results to date justify these expectations.

A few samples of how the plan grips the imagination of our church people will be of interest. One large

San Diego Chinese church: Chinese design

Our Armenian church in Los Angeles

SPECIAL HONOR GROUP
Southern California Conference
1944

ARRANGED ACCORDING TO GIVING STRENGTH

Standing	Church	Giving Strength	Apportionment Gifts (1942)
1	Claremont	$25,171.00	$5,141.00
2	Redlands, First	12,741.00	2,312.00
3	Santa Ana, First	7,277.00	1,040.00
4	Los Angeles, Mt. Hollywood	7,128.00	1,294.00
5	San Diego, Plymouth	4,097.00	618.00
6	Escondido	3,947.00	598.00
7	Lemon Grove	2,962.00	364.00
8	Los Angeles Garvanza	2,714.00	367.00
9	Phoenix, First	1,812.00	246.00

church, with ample resources, had been giving $1500, but this year has doubled its goal as a move in the right direction.

A medium-sized church has been challenged to increase from $125, which it gave two years ago, to $1000 this year. A smaller church gave $60, until it realized what ten per cent would amount to—and now contributes $294.

Many churches have made increases this year with the assurance that they expect to continue increasing until they at least reach their basic goal.

Yes, Southern California is proud of its plan.

Mr. Dreier is the Superintendent of our Conference of Southern California and the Southwest.

Spanish style in the grand manner: Oakland

And again in this graceful tower: Riverside

THE winds were blowing clouds of sand across the flats the Sunday we dedicated the United Protestant Church at Hanford, Washington.

Women, their skirts flapping in the gale, came from trailer homes. Men and women from the dormitories, and friends from outside the town, all converged upon the church at 11 o'clock that Sunday morning.

It is amazing—the number of people who live in Hanford, that duPont built city on the banks of the Columbia River. It is thrilling and almost terrifying to know that so many thousands of people can be brought together from so many different parts of the earth to build—what?

The *jokesters* say they are manufacturing plastics for fourth term buttons! Of course that is being said only in fun. We know it is mighty important war business.

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4TH TERM BUTTONS!

BY CLATON S. RICE

This mystery area was dynamite when first the people began to pour into Hanford. Negroes, whites, single women—thousands of each were thrown almost on top of one another in that arid, windswept country. No city was near at hand! Recreational and social opportunities of the right kind were largely lacking.

The duPont Company called in our State Council of Churches. They informed us they could not tell us what they were manufacturing, but that they did know that the church was needed. It was terribly evident to us that that was true.

The necessity for someone to begin work at once was apparent. Whatever they proposed to manufacture, it was evident that tragedy was in

Cabin, shanty or trailer—life is no happier in one than in another when people have no place to play, no common interest, no way of finding friends, no spiritual goal. The church could and did provide all of these, with the co-operation of Washington Superintendent Claton S. Rice, right, outstanding among defense area leaders

the making if the church failed to provide immediate leadership in its field. Roy B. Damron, pastor-at-large of our Washington Congregational Conference, took over temporarily. He handled the situation with insight and rare ability. Plans were laid, morale built, hopes raised.

Then came A. John Blackmon, pastor of our First Congregational Church of Boise, Idaho.

The Blackmons arrived last November. Since that time, more than 200 members have been received into the United Protestant Church and a great Sunday School has been built up. The regular attendance at church school runs about 450, with a total average attendance at church services on Sunday between 700 and 800. Two choirs sing each Sunday—a junior choir of thirty-five and a senior choir of forty members.

The building we dedicated was much like the rather dreary dormitories of the area—on the outside. But inside, it is truly a church! Fourteen hundred people attended services that day. Greetings were extended by representatives of various denominations. Mr. Johnson of the duPont Powder Company and Col. Kadlec of the United States Government spoke for their groups. Mr. Smallwood, president of the church board, presented the church. Everyone was happy. What a day it was!

Now, several months later, we know that people of diverse denominations, from those of the deep South to those of the far North, can wor-

In town for the evening, Hanford workers fill the sidewalks of Pasco, Washington

ship and work together, if a great-hearted Christian leads them. It isn't so much theology or ritual as it is Christian love and common sense that count.

Facing the future, the pastor writes: "There is little for children to do here, and we believe it is peculiarly the task of the church to afford a healthy social environment for them. Our church building is now housing the Girl Scouts, the child clinic, and other groups not directly in the church organization. Between 2000 and 3000 people attend meetings each week."

The night of the dedication it was my privilege to be with the Negroes in their service. There was a problem as to who should be the pastor of the Negro group, and the Council of Churches was asked to make its recommendation. Mr. Blackmon wanted us to look things over.

A Negro clergyman spoke on the topic, "Bring Back the King." He meant "King Jesus"—and he said so! He proceeded to tell why people don't bring back the "King." One of the chief reasons is "modernism."

We assumed we were in for a theological discussion. But we soon discovered that "modernism" to him meant something more practical than theology. He described it as that which "makes the chilluns tell their parents to go to hell when they ask them to bring in an armful of wood.

"It makes the sistahs take their pay checks and buy fur coats instead of bringin' the money to the altar of the Lawd.

"It makes the brothahs gamble away the money dey earns, and buy whiskey, instead of sharin' with King Jesus."

There was deep earnestness about his sermon. It made one realize that these Negroes from the far South are sincere in their efforts to know and understand the Lord.

And so I carry an indelible impression of Hanford on my heart—especially of that day of dedication.

Those trailer camps, the only place where married men with their families can live. Single girls carefully protected in dormitories, with Dean Maris, formerly of the State College of Oregon, in charge. A wonderful woman she is!

Thousands of people from the South. Great dining halls with hundreds of people eating at once. Groups surging back and forth across the sand flats on their way to work, or coming from work. Dust flying! Wind! Heat! Cold! And people—who know that they have a friend in Mr. Blackmon!

The church of Christ, supported in part by the giving of the local people, and in part by the coöperating denominations who reach out willingly in this time of emergency, at work in this whirling area, and in thousands of others!

Farmers of Forty Centuries

By Frank Wilson Price

Our agricultural missionaries have provided a scientific and Christian leadership to the agricultural and rural church movement in China.

At Lu Ho Institute, Nanking Theological Seminary, Union High School and in many of China's 10,000 rural churches, our Congregational Christian missionaries have labored through the years toward the improvement of rural life.

This contribution to the life of China has been made possible by those who have contributed to "missions" and, particularly, those churches which have assumed agricultural projects.

James E. Walter, 14 Beacon Street, Boston, Mass., is our new project secretary. Write to Mr. Walter for information about agricultural and other projects for your church or missionary society.

China's "farmers of forty centuries" face a new era in their history.

Today they bear the brunt of war, fighting on a hundred fronts, producing food in the vast hinterland, defending the freedom of their country.

But they are also gaining for themselves new and unexpected freedoms. They are beginning to feel their power and realize their birthright.

Since 70 out of a 100 Chinese families are agricultural, and since more than 80 per cent of the population lives outside of urban centers, national reconstruction cannot but be largely rural reconstruction.

A farmer plows his rice paddy at sunset

Twenty-five years ago, the needs and problems of rural life, accentuated by internal strife, widespread poverty and banditry, and the fetters that still limited China's independence, became a vehement challenge to the scientific knowledge and social idealism of the intellectual class.

Agricultural colleges and schools multiplied. Rural service centers sprung up. Rural churches assumed a new importance. Students rediscovered their own villages.

Then came the first large-scale awakening of the masses in 1926–1927, with *Livelihood*—one of Dr. Sun Yat-sen's *Three People's Principles*—as one of the revolutionary slogans.

In the spring of 1937, five universities in North China and Nanking formed the North China Council of Rural Reconstruction for concerted scientific study and effort.

The interest of the National Government in all phases of rural welfare has been much intensified by the war. Methods learned from the experiences of scattered counties have been extended to whole provinces. A Ministry of Agriculture was established in 1941, headed now by Shen Hung-lieh, working for reforms in administration, education, public health, and the training of people

A rural weaver begins the warp of his fabric

in democracy. The great obstacles to the complete carrying out of this laudable scheme are the lack of sufficiently educated, trustworthy leaders in each community, and the opposition of selfish, vested interests and local bosses. But the Government is winning more and more the confidence of the farming class and with the coöperation of the best farmers should be able to carry through many reforms even before the war is ended.

But the Government's ambitious program of agricultural improvement and rural welfare does not lessen the need for local initiative and private effort.

Rural leaders appreciate that full coöperation between government, social and private agencies is necessary if the goals of rural reconstruction are to be reached. Small-scale experiments wisely planned and carried through are often exceedingly fruitful in new ideas and methods.

Rural welfare centers; religious organizations, including Christian rural churches; student service teams; the outreach of colleges and middle schools into rural communities; and plans and activities sponsored by the community itself, all have an important place.

The philosophers of the rural reconstruction movement are stressing even more today reconstruction from the bottom up to supplement what the Government has done and is doing from the top down.

A few examples of the influence of non-government and private effort may be given.

The Christian Rural Service Station at Lichwan, Kiangsi, begun as an inter-church project in 1935, has been a helpful demonstration for all China.

The rural experiments of institutions such as Yenching, Cheeloo, Nanking, Foochow, Nankai Universities and of the Nanking Theological Seminary made a contribution before the war and their value is being conserved in new adventures in Free China.

Hundreds of little country churches are proving to be light and leaven in their environment, and are helping to build the moral and spiritual foundations for the new rural civilization.

Rural pastors with the special training that many are now receiv-

The field worker with his hoe returns home

Today many fertile fields of China are laid waste and farm folk join the refugee hosts

ing for their special work have an opportunity to become unofficial but trusted and loved community leaders, or rather servants.

From this appraisal of rural reconstruction in the past two decades and during the yeasty years of war, our thoughts and hopes turn to the future.

Millions of soldiers from the farms will return some day to their homes. Agriculture will become more scientific, land utilization will be more effective, rural social life will become richer and more meaningful as it has become in America and Canada. These are reasonable hopes and expectations—when China and the democracies win.

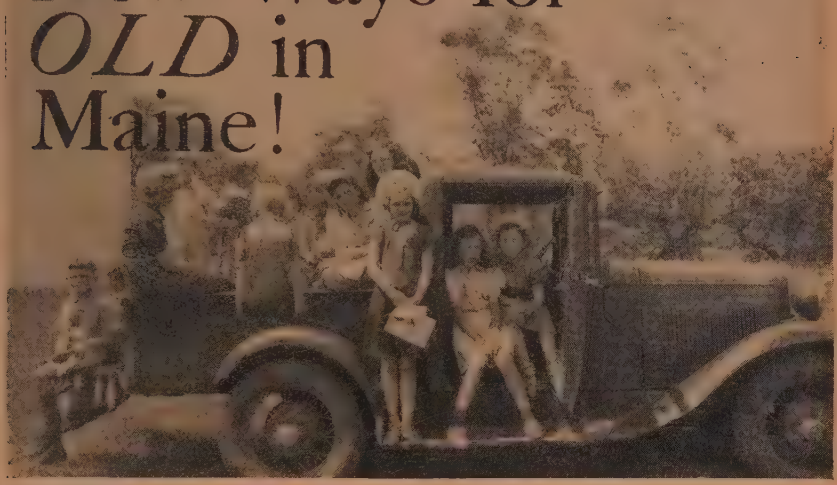
Today hope surges in our hearts. We are confident that rural reconstruction, spurred on by the vicissitudes of these war years, will achieve yet greater results after the war years, and that the colorful pattern of rural life and civilization evolved in China will be a valuable contribution to all mankind.

Then rural reconstruction, which is yet in its infancy, will not be a movement simply for the farmers but also of them and by them, and China will help to usher in a new era for the vast agricultural population of her own nation and of the world.

The Reverend Frank Wilson Price, Ph.D., D.D., is head of the Department of the Rural Church of Nanking Theological Seminary.

This article by Dr. Price and the pictures by Alexanderson from Guillumette, Inc., are released through the permission of the Chinese News Service.

New Ways for *OLD* in Maine!



By Rodney W. Roundy

The historic roots of our Congregational Christian churches spread widely in the soil of community realizations and spirit. Townships were parish units for the organized expansion of Christian faith as well as for civil administration.

The federated church partakes of this fundamental spirit of life. Our old meeting houses are eloquent symbols of the continuing Pilgrim expression of a Mayflower Compact embracing both a covenant of faith and an ordered civic life.

The town meeting house was the gathering place for worship by the fathers and for the transaction of common civic affairs. The federated church is founded on historic tradition and nourished by life-producing roots. One township, one community, one parish, one church!

Much has been said and written about "our unhappy divisions" within the vale of Protestant Christianity. With many such statements a thoughtful person is in sympathy and accord. Yet realistic recognition must be given to the achievements of Protestantism through its denominational channels. Even during the last biennium our Congregational Christian churches have had larger accessions than for any other biennium since the turn of the century. This fact is eloquent of the vitality of denominational life as well as of centralization of populations.

Two factors are basic to the demand for the federated church: the communal sense that vital Christian faith is one. The practical need for togetherness in communities of lessened population is another. The first is an expression of practical idealism, the other a work of necessity.

As one vitally interested in the Christian history and ongoing Christian life and work in the State of Maine, I have been made freshly conscious of a great chapter in American church history.

Bowdoin College, on June 24, 1944, fittingly observed its one hundred fiftieth anniversary. The chartered founding of Bowdoin College in 1794

Main Street and the white-steepled church are life and breath of Maine's small town

signaled the beginning of a series of Christian colleges starting at Brunswick, Maine and extending to the Pacific coast and beyond.

One hundred years after this early founding, another chapter of American church history had its beginning at Bowdoin College. In the eighteen nineties, William DeWitt Hyde was president. In a real sense our Interdenominational Commission of Maine, forerunner of other similar commissions and state federations, organized in 1891, was the earliest expression of organized interdenominational coöperation in the United States; it was the lengthened shadows of a great creative soul. (Both the Federal Council of the Churches of Christ and the Home Missions Council were organized in 1908.)

As an expression of local interdenominational coöperation and Christian good will came the federated church.

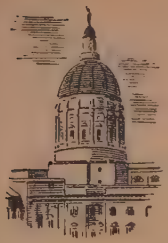
"By their fruits, ye shall know them." Denominational adjustments have so been made that it can be said that, almost without exception, religious competition among long-established churches is non-existent in rural Maine. In some thirty or more communities the federated church has been an agency of accomplishment. Denominational yearbooks of the state carry annually the statistics of these churches; annual meetings are held. In Vermont and the New England states, as well as elsewhere, similar results have been attained.

Federated churches have their human and other problems, similar in character and perplexity to those of purely denominational churches. Federation alone does not settle the necessities for stewardship, devotion, worship and Christian service.

As in all other churches, these are determined by the spirit of Christ manifest in the character, intelligence and consecration of the chosen leaders and of the rank and file of the membership.

The Federated Church—an agency of the Kingdom of God in our day!

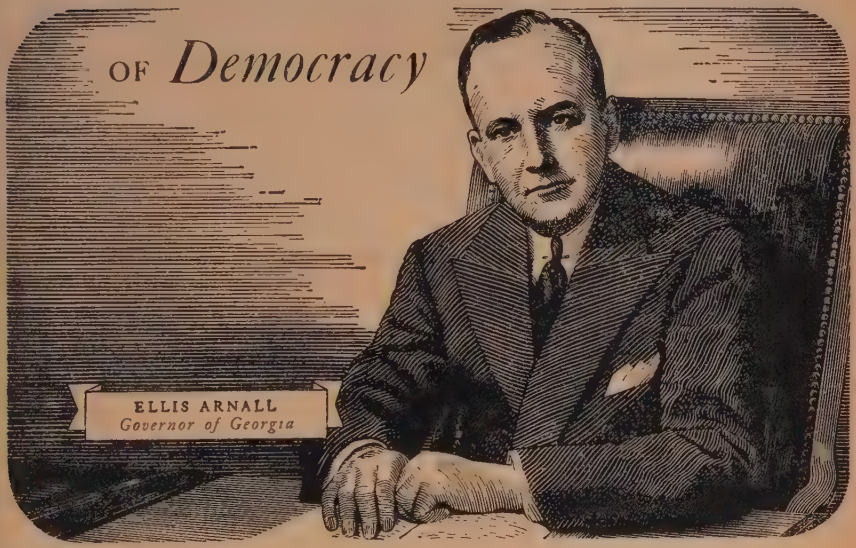
Dr. Roundy is the Superintendent of our Congregational Christian Conference of Maine.



"We can rely only upon the integrity that comes through application to human problems of Jesus' spirit of unselfishness, humility and forgiveness."

Governor Ellis Arnall of Georgia

Christianity Is the Foundation of *Democracy*



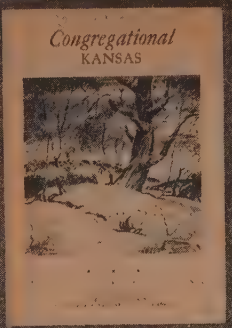
THERE will come a day, how soon we cannot tell, when the last salvo shall have been fired from the batteries, when war planes no longer shall rain down their screaming bombs.

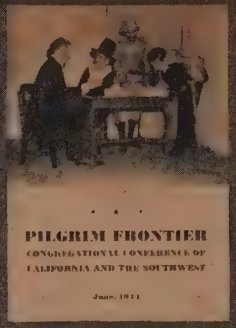
We shall then face the problem of rebuilding our world.

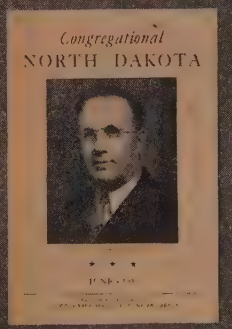
During the transition from war to peace, with all manner of pretended panaceas offered for its ills, we can rely only upon the integrity that comes through application to human problems of Jesus' spirit of unselfishness, humility and forgiveness.

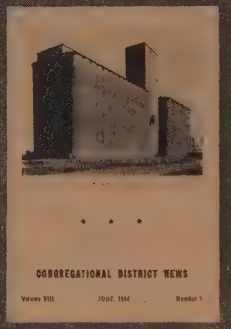
Christianity is the foundation of peace and democracy, because it emphasizes the individual responsibilities of men, their personal relationship to each other.

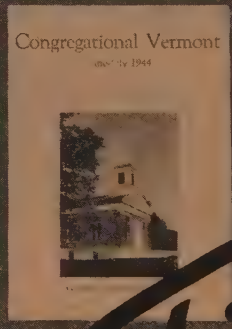
Upon this foundation, and this alone, can we rebuild our world.

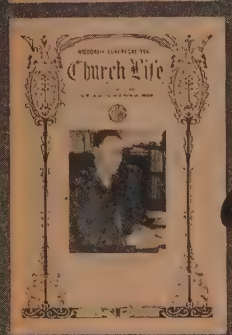


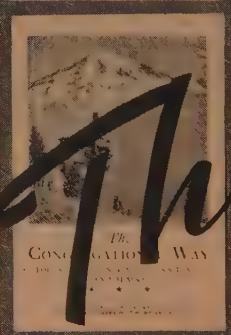












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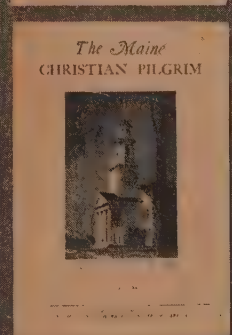
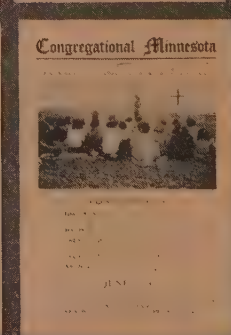




By Harold N. Skidmor

THE state paper, combini Conference news with t over-all coverage of *The Missi ary Herald*, is the tie that bi us—Conferences, churches a Boards—together in our gr Fellowship of Congregatio Christian churches.

[t represents a notable achievent in religious journalism!
And the most significant aspect these little magazines is what ey promise to become for edu- ion and promotion in the ure.
Comprehensive plans are in making to increase their esent effectiveness as soon as

war-time restrictions permit—a cover in color for all who desire it, consistent typography throughout, a greatly increased circulation, etc.

We are just beginning to really appreciate their value and their possibilities as we see them evolving in purpose, style and content with each succeeding edition.

Our pocket-size magazine is now entering approximately 90,000 of our church homes with its total story of the world mission of our churches.

The result has been an increasingly consistent interest in and support of our world-wide enterprises, and this result will be greatly increased when war-time restrictions and war-time prices permit the full development of present Missions Council and Conference plans.

Our Conferences benefit greatly from these little magazines. Ten times a year, through its sixteen pages of Conference news, its interests and programs are presented. Women's Fellowship, Laymen's Fellowship, Christian education, Pilgrim Fellowship, first-hand news of neighboring churches and ministers, as well as reports of many committee activities, all serve to promote an understanding and appreciation of the Conferences and their activities.

The fact that all this is presented within the same cover as denominational and world missionary interests increases and enhances its obvious value.

And the local church can benefit greatly by judicious use of our magazine. Here is the answer to the problem of finding missionary education material—stories, projects, achievements, purposes, spot-news. Once a month it arrives—fresh, up-to-date in its style and format—ready for use in the missionary society, church school, women's groups, study courses, young people's societies and throughout the entire church.

No minister need be short of material about missions, denominational projects, Every Member Canvass techniques. His magazine is his Number One missionary assistant.

Here it is! Your state paper, combining Conference news with the over-all coverage of *The Missionary Herald*! Your Conferences are cooperating with your Missions Council to give you and our people a great little magazine.

Get your people—the people of your church—reading it monthly. They'll enjoy it and they'll be more zealous church members and church supporters. Incidentally, more and more of our churches are underwriting the subscription cost and sending it, as worth while and result-producing promotion. Other churches send it free to every member who pledges or contributes to missions. Circulation is increasing monthly—subject only to war-time paper restrictions. It pays dividends.

You and your people cannot afford to miss it. It *is*, indeed, the tie that binds our churches, church members, Conferences and Boards together in our great Fellowship of churches.

Mr. Skidmore is the Superintendent of our Congregational Christian Conference of Michigan.

BEST BUY OF THE YEAR

. . . for 25 cents you receive 480 pages of up-to-the-minute and profusely illustrated news of the work of your church both at home and abroad. Subscribe today to your Conference magazine through your church agent or Conference Superintendent. Subscribe to The Missionary Herald *through your church agent, or Harvey L. Meeken, 14 Beacon St., Boston, Mass.*

Why Not Complete It NOW?

By Donald Adams

Unit Plan funds gave him new confidence

Last summer, after a year of Unit Plan history, I wrote that the reasons for its launching at Durham and for its support were more than valid twelve months later.

There was the same need and behind it the same urgency. The same thing can be said now, but in addition there is a new and greater urgency, for money is circulating freely *now*, and no one knows what the situation will be two or three years hence.

It is a rather dull commonplace to say merely, "We have done well and are very happy about it."

That is certainly true, but we need to dramatize the situation. Could we not have a great outpouring of money for the Unit Plan during the next few months? We could—if every reader of this article would ask five others to give a Unit apiece.

There is nothing for which to apologize in making this request. There is no reason to be timid. No cause is more worthy. No part of a Unit is used for overhead expenses.

The original plan of 1,200 givers for 1,200 annuitants is sound. It must not be abandoned or changed. We must continue to solicit and press for individual gifts even though in many instances churches give Units from their budgets. During November we might have Thanksgiving gifts for the pioneers in our church life. This is but one suggestion.

Constantly we are urged to buy War Bonds. Have you thought of buying a Series G Bond, making it payable to "The Annuity Fund for Congregational Ministers," incorporated in the State of New Jersey? Such gifts as this are deductible for income tax purposes.

As I traveled to Grand Rapids, I had a short stay in the crowded Detroit station. I heard my name called and recognized one of our New York State laymen, on his way to the Pacific Coast, without reservations, to try to see his son before he sailed to parts unknown. As we shook hands and said goodbye, he said, "Oh, by the way, you can count on me for a Unit again this year and possibly two."

He had given one at Durham and another last year. Deeply concerned for his son, he yet remembered the retired leaders of his denomination.

How many of us have the matter on our hearts to that extent?

Mr. Adams is chairman of our Laymen's Fellowship and has been very active in the promotion of the Unit Plan.

How to Win Friends . . . for MISSIONS

By Harold S. Matthews

Through arrangements with the Iowa State Conference, Dr. Matthews, during a part of his time on furlough as a missionary in China, was located in Grinnell, Iowa, for a year of close-range missionary education.

The experiment has proven to be very successful. This venture may well point the way to a new pattern of selective and intensive promotional and educational work.

The churches of Iowa have had a record of low apportionment giving in support of the benevolent agencies of our Fellowship—about 84 cents per member for 1942, and that represented a slight gain over 1941.

The Conference Superintendent was deeply concerned. He vowed within his soul to find a way for Iowa to match the denominational level of benevolence giving.

Several steps which Superintendent Royal J. Montgomery devised have stimulated a definite forward march in benevolence giving. He has taken advantage of the Missions Council's assistance in devising ways and means of broadening the base and raising the level of giving.

1. *The Women.* A first step and a primary factor in the Iowa improvement is the outstanding educational program of the Iowa Federation of Congregational Christian Women under the outstanding leadership of Mrs. N. W. McBeath. Their program packets have become famous and the organization most effective.

By their intensive program of education and promotion, their *Woman's Gift* was stepped up from $1,000 in 1942–43 to $1,900 for 1943–44. This represents a very decided gain.

2. *Missionary Visitation.* For several years, a determined effort has been made to send into every church during October either a home or a foreign missionary. Itineraries have been set up by the registrar in each Association.

During a visitation in one of the churches, a deacon posed the following questions:

"Do I understand correctly that the level of giving for our church is low within this Association?"

"Yes," was the answer.

"Did you say the giving for our Association is low in the Conference?"

"Yes."

"And the giving for our Conference is low in our denomination?"

"Correct."

"And our denomination is low among the other denominations?"

"Correct."

"Then we certainly should be doing something to raise our level."

"Right."

And that particular church has raised its goal several hundred dollars for 1944 to double its former benevolence gift.

A very enthusiastic response has been received from all the churches.

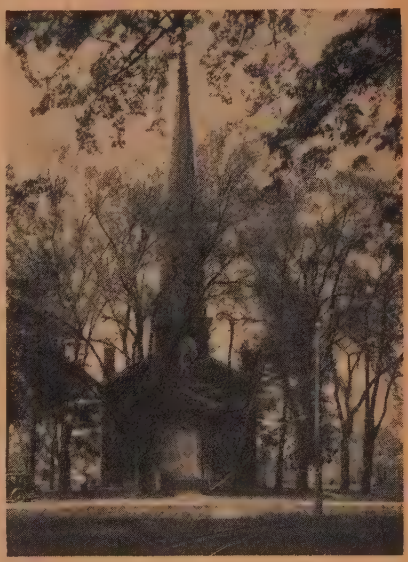
3. *A Missionary Loaned.* The Missions Council generously loaned a large share of the services of Harold S. Matthews, on furlough from China, for the year 1943–44. Dr. Matthews was able to visit all nine Association meetings and talked in forty-seven individual churches. He has served also in a variety of other ways, fitting into the Conference program wherever possible.

4. *Missions Department.* As a step toward employment of the Conference Department of Missions more effectively, a meeting of the Department was called by its chairman to plan a years' campaign.

One very valuable outgrowth of the meeting was the decision to follow up a suggestion made by Superintendent Montgomery that a Missionary Clinic be held at a central point in each of the nine Associations. These were arranged and conducted in October and November by Superintendent Montgomery and Dr. Matthews.

An Iowa city church—Plymouth Church in Des Moines—dignified and worshipful

An Iowa country church—in the town of Denmark—center of community activity



Iowa's farms are spacious and rolling; its people are generous, like their land

5. *Missionary Clinics.* A few results of the clinics were—

Increased subscriptions for the State Paper, published in coöperation with *The Missionary Herald.* At each clinic one person acted as agent. These volunteers, in coöperation with the State Conference and the Iowa Federation of Congregational Christian Women raised the subscription total from less than 3,000 to more than 5,000 in six months.

Twenty-three churches now send the magazine to every home in their parish.

Another person was appointed at the clinics as financial secretary for the Association Department of Missions with the charge "to broaden the base and raise the level of giving" in each church with his Association.

The Clinics revealed the need for a manual for the local church Department of Missions (Benevolence Committee). That manual has now been prepared and distributed. (A limited supply is available at the Conference office.)

6. *The Missionary Manual.* The manual deals with the following emphases: missionary motivation; purpose of the local church Benevolence Committee; suggestions for organizing such a committee; the relations of this committee to the finances of the church; a suggested agenda for regular meetings of the committee; an outline of an educational program, and some suggested standards for benevolence giving.

It is fully expected that the general use of this manual in the churches of the Conference will raise substantially the level of the 1944–45 giving of the Iowa churches.

7. *War Victims and Services and the Unit Plan.*

The response of the Iowa churches to the appeal of the Committee for War Victims and Services was not very generous in 1942 with the exception of a few churches.

But under the stimulating leadership of Harold Putney, state chairman, and under the influence of the general acceleration in giving, 110 churches contributed $9,325 in 1943.

The Men's Forum of the Conference responded nobly to the call of the Unit Plan. In 1943, ninety-six churches contributed $5,008, exceeding the state quota.

The churches of Iowa are on the march forward in their total benevolence giving.

Helping Through Prayer

By Fred Field Goodsell

Dear Friends:

Dr. Theodore Ainsworth Greene, pastor of the First Church of Christ of New Britain, Connecticut, and I had a most interesting and profitable visit in Latin America during the months of April, May and June. We went as representatives of the Congregational Christian churches of the United States to become acquainted especially with the Congregational churches of Mexico, Argentina and Brazil.

Among the many facts we learned from personal observation, the most impressive is the strength and hopefulness of the evangelical movement throughout Latin America, which includes Mexico, Central America, South America and the islands of the Caribbean. Whatever may be said to the contrary, the truth is that, by and large, Protestantism in Latin America is a vital and much needed force for righteousness.

In this connection I think of Paul's definition: "the Kingdom of God is not in eating and drinking, but in righteousness and peace . . ."

Let me mention a few specific objects to remember as you pray for the extension of the Kingdom of God in these parts.

1. Pray for the three units of the International Missionary Council in Latin America: in Mexico, Argentina and Brazil. In these national Christian Councils many denominations coöperate along evangelistic, educational, literary and other lines. The secret of real advance in many areas would seem to lie in the enriched fellowship of coöperative planning and teamwork in the name of Christ.

2. Pray for the Union Theological Seminary of Buenos Aires. Its president is Dr. B. Foster Stockwell. I have seen no training school for Christian service in any mission field which excels this school of the prophets in equipment, personnel and conception of its task. Even so, it greatly needs our prayer that it may not fail in its high aim.

3. Pray for the Congregational and Christian Union of Brazil, comprising about 100 churches, large and small, scattered in two major areas: in the vicinity of Rio de Janeiro and Sao Paulo, and in the vicinity of Recife on the "bulge" of Brazil. These churches have a great heritage of warm evangelistic zeal. Their greatest needs seem to be a better trained ministry, greater self-reliance economically and a deeper sense of stewardship, a larger vision of their almost unlimited opportunity for extension work and the spirit of unity and tolerance and courageous planning.

4. Remember in your prayer especially the young people of the Congregational churches of Mexico in the four states of Jalisco, Nayarit, Sinaloa and Sonora. There are great possibilities of Christian leadership among them. Mr. and Mrs. Lawrence Stanton of El Paso and Chicago Theological Seminary have just been appointed by the American Board to go to Mexico to help these young people conceive and undertake significant programs of Christian service in Mexico.

Yours sincerely,

Fred Field Goodsell

Your Every Member Canva

These canvassers, thoroughly prepared for

if

1. Your Every Member Canvass provides your members with a spiritual challenge. It is not just a campaign to meet the current budget.

2. The Canvass is a plan of progressive education of your membership in the local and world-wide program of your church and Fellowship.

3. Your budget is prepared not by a few officers, at one meeting, off in a corner, but by a committee composed of official representatives of all societies and departments.

4. The budget is in two parts—"Ourselves" and "Others." Benevolences are not optional. Those churches which minimize and undercut benevolences invariably lose out. "Others" makes your budget Christian.

5. Your E.M.C. Committee, with your pastor as an ex-officio member, is appointed several months previous to the actual Canvass to permit adequate preparation and education.

6. Intensive cultivation and preparation of the constituency is begun four to six weeks before the Canvass, depending upon the size of the parish and conditions therein.

7. Your E.M.C. reaches and enlists those marginal and inactive members not now supporting your church's program at home and abroad.

8. The E.M.C. prepared for and effectively conducted is one of the high-peak spiritual events in your year's program. No plan or policy yet tried is equal to the E.M.C., if prepared for and effectively conducted.

Can Be Successful, Too!

nity, are confident of a successful E.M.C.

but

1. All supporters of your church program must feel that they are partners in the enterprise, and that their contributions are not expense accounts but investments.

2. Thoroughly prepared and trained canvassers, capable of presenting first-hand the full program of your church, are essential for success.

3. Stewardship literature, secured from our Missions Council, will not be effective unless it is put into the people's hands to read and to study.

4. Remember that the corporate sin of the church has been her timidity in asking people to invest worthily in religion. Neither God nor the church is honored by our gifts of left-overs.

5. It is essential to enlist all present non-subscribers. Only about 45 per cent of church members give anything of record for local church support, and only about 30 per cent give to the support of benevolences.

6. You can't count too much on the loose plate offerings. They usually balance subscriptions cancelled by removals, deaths, etc.

7. You may have to be plain spoken to the unimaginative—those matter-of-fact folks—although always kind and tactful.

8. Complete the canvass. Carry through until there is a report on every name. Do not neglect anyone. See it through!

Warren H. Denison is a well-known authority on Every Member Canvass methods.

Florida Faces Forward

By Elisha A. King

Florida, the state of many diverse experiences, is prospering and on the way to postwar expansion along every line.

Naturally the state of the churches reflects the general conditions within the towns and cities where they are located. For many years the Congregational Christian Conference has been a dependent missionary organization dependent in large part on the Board of Home Missions.

The history of Florida Congregationalism dates back to 1875 when a church was organized in New Smyrna. Union Church was organized in Jacksonville on January 9, 1876, with nineteen members. The first regular pastor was Sullivan F. Gale who called the first meeting of what was then known as "The Church Association." (Later it became the State Conference.) It met with the Jacksonville church December 4, 1883, representing five churches. The second meeting was in Winter Park,

Florida churches show an infinite variety in their architectural style, derived from generations of varied history and the influence of many different groups of settlers

March 18–20, 1884, with thirteen churches represented. Mr. Gale was elected secretary of the Conference under the direction of The Board of Home Missions.

Edwin C. Gillette, pastor of the Union Congregational Church, Jacksonville, and later superintendent of the Southeast, tells us in a very interesting historical sketch, from which a part of the above is taken, that Florida was a pioneer state. People drifted in from the North and formed small towns, but adverse conditions such as the great freeze discouraged them, and many of these new settlements ceased to exist.

The progressive spirit of these early Congregationalists was shown when they voted to establish a college. This was done at a Conference meeting in 1885. They named it Rollins College and located it at Winter Park. Thus it was that this little company of struggling churches assumed a great responsibility.

In recent years the matter of Conference self-support has been discussed, but financial conditions did not warrant taking decisive action. One obstacle to complete success of many of the churches has been the fluctuation of the tourist population on which all the churches depend for increased congregations and larger financial support. But this support is unsteady and uncertain.

William N. Tuttle, above, is Florida's new Superintendent, taking office this summer

Another and very important factor in the Conference set-up has been the necessity of sharing a superintendent with other states. So much of his time had to be given to the other states that his services to Florida were limited.

This matter has been under consideration for some time and finally, after making generous business arrangements with the Board of Home Missions, the State Conference at its annual meeting held at West Palm Beach, April 18–20, 1944, voted unanimously to achieve self-support by the year 1947. This gives the Conference time to arrange its business so that each year for three years it will receive less and less financial support from the Board of Home Missions until by 1947 it will be on its own.

Meanwhile, during these three years, the State will have its own superintendent, and will be able to work out the plan of self-support. The Board of Trustees, together with a committee from the Board of Home Missions, has called to this important position William N. Tuttle, pastor of Plymouth Congregational Church of Lockport, New York. He comes highly recommended by churchmen, and has behind him a splendid record of achievement. He was graduated from Grinnell College in 1912 and from Union Theological Seminary in 1917. He was ordained at Broadway Tabernacle, New York, that same year and married Winnifred Mary Randall. They have two sons, Curtis, in service somewhere in Africa, and Henry, who graduated from the Lockport High School this year.

Mr. Tuttle has had wide experience in church administration. He has held pastorates in Nashua, Iowa; Lombard, Illinois; Walton, New York; and Lockport. He has been a teacher in Nan Kai College, Tientsin, China. His experience in Conference work has been considerable.

The new program will begin in September and everybody is looking forward to great things under the new administration.

Dr. King is Pastor Emeritus of the Community Church, Miami Beach, Florida.

OBSERVATIONS

OF THE MISSIONS COUNCIL MINISTER

Miss Ione Catton

Mrs. Norman H. Erb

As the Minister of the Missions Council begins his third year of service, he would point out some readjustments taking place in the Joint Staff of the Council.

The two Project Secretaryships, home and foreign, have been united, on a new pattern of organization, with the appointment of James E. Walter as Projects Secretary.

September 1, Miss Ione Catton and Mrs. Norman H. Erb came to the Missions Council as Resource Secretaries, the former with special reference to homeland agencies and the latter with reference to the American Board work. Miss Catton will have her office in New York; Mrs. Erb in Boston.

They will resource other members of the Joint Staff with information and materials needed in their work. They will contribute a vital sense of teamwork and comradeship among the members of the staff, Conference superintendents, women state presidents, and chairmen of Conference missionary committees through a monthly newsletter.

Miss Catton, M.A. in Education, Boston University, has had a rich, varied and successful experience as public school teacher, settlement house director, Michigan State Secretary of Religious Education, executive secretary of the Michigan State Council of Churches, minister of education of Plymouth Church in Lansing, and assistant editor of children's publications for the Board of Education of the Presbyterian Church, U. S. A.

Mrs. Erb, M. R. E. in Education, Boston University, has studied also at Chicago Divinity School and Harvard School of Education. She has a rich background of European travel and study, and professional experience as minister's assistant at the Broadway Christian Church and Community House, Cleveland, teacher, collaborator in writing a series of social studies textbooks, national secretary of the Board of

Home Missions of the Disciples of Christ, director of the church school of Old South Church in Boston, and a member of the editorial staff of the Pilgrim Press.

The Missions Council welcomes these new secretaries with high and confident expectation. They do not add to the number of secretaries. They do represent a shift in emphasis, pointing toward a more church-centered program; streamlining the channels of communication from the fields of our benevolent ministries, through the Joint Staff, out to the churches; and enriching the endowment of all our workers in the field of missionary education and promotion.

A. D. Stauffacher

69,323 NEW MEMBERS LAST YEAR

By Frederick L. Fagley

Our Congregational Christian churches in the United States have surpassed all previous membership records.

The total number of new church members for the past year was 69,323. The total membership today is 1,093,325 which represents a net increase of 15,539 over the previous year.

This is the largest net gain for many years and is particularly significant in view of the number of our young men and women who are in the armed services.

The states making the largest net gains were Connecticut, Illinois, Massachusetts, Michigan, New York and Wisconsin.

This total of 69,323 new members represents an average of 1,333 persons uniting with our Congregational Christian churches every Sunday of the past year.

Gifts to the regular missionary agencies of our Fellowship totaled $1,872,501 which is an increase of $165,442 over the previous year. Gifts to the unbudgeted items totaled $255,054, and to special denominational and undenominational projects $1,041,808, making a grand total of benevolent giving of more than $2,914,311. This represents an increase of $356,826 over the previous year.

Contributions to the support of our local churches were $16,185,468 which is $889,060 above the gifts of the previous year. In addition, $3,104,884 was contributed for church repairs and alterations, and $773,697 was added to the invested funds of the churches through legacies.

The average salary of our pastors increased $436 per pastor to a total of $1,969, and as there are 3,377 parsonages in our Fellowship it would appear that most of our active pastors enjoyed the satisfaction of living in a church parsonage—a considerable advantage.

Of our total of almost 6,000 churches, 630 were without settled or resident pastors. Most of these are small churches holding only occasional services. It is significant that although our Fellowship has sent 358 pastors into national service as chaplains, the number of vacant churches has increased only two over the total of the previous year.

Dr. Fagley is the Associate Secretary of our General Council of Congregational Christian churches.

Miss Denton Still Cared For

A Red Cross message from Miss Denton, interned in Doshisha University in Japan, which reached Boston July 15, reads: "Loving gratitude to all friends. Unending care, kindness from President Makino, all Doshisha."

Miss Denton, with decoration given in 1933

God's Hand Shelters

The following news of Thessaloniki, Greece, in March, 1944, has just been received: "Under God's protection, we are all still alive, working hard and keeping our faith and inner peace. We have gone through great privations and suffering and we faced serious situations, but every time we felt God's hand sheltering and delivering us in a wonderful way. Our health has improved and our work is flourishing. I can say that our old educational work has suffered no loss; it has rather been advanced in spite of the very meager material means at our disposal."

After an almost miraculous trip across North Africa, Misses Drake, Keene and Smith of the Pierce College relief group have joined Miss McElroy in temporary relief service with Greek refugees in the near East.

Transportation Bottlenecks Open

For several weeks this summer there were bottlenecks in transportation, at Bombay and Cairo, which were preventing large groups of our missionaries from coming to America. Rev. and Mrs. M. H. Harrison of the Madura Mission are still detained at Bombay, but the others have sailed.

Mr. McClure of the Foochow Mission was the first to slip through the bottleneck on a ship "for men only" and arrived in this country the middle of August. Mr. and Mrs. Leger, Mr. and Mrs. Scott, Mr. and Mrs. Smith, Miss Thomas, Mrs. Topping and Miss Ward of the same mission are on the way and may arrive about the time this issue appears. Mr. Cross of the North China Mission is due any day.

Mr. and Mrs. Bunker and Mr. and Mrs. Phelps of the Ceylon Mission are also coming with the Foochow party.

Miss Blatter, Dr. and Mrs. Dewey, Miss Ingle, Mr. and Mrs. Stene and Mrs. Woolworth of the Near East Mission have already arrived. Mrs. Blake and Miss Hinman of that Mission are on the way.

Way Into China Still Open

Although subject to considerable delay in Calcutta after Miss McClure's death because of military restrictions on travel over the Hump, Miss Dow and Miss Reed were finally able to fly from Calcutta and reached Chengtu by August 14. They, with Miss Helen Smith of the Foochow Mission, will teach in Chengtu and Chintang, while Mr. Robinson has returned with Mr. Hunter to Sian, where the Lu Ho High School opened September 7.

Letters from Foochow Travelers

Letters and radiograms from those who left Shaowu and Foochow in June are now coming through. Miss Helen Smith reports that they left Shaowu on a four-hour notice and she reached Chungking after a hard but lucky trip, having been able to bring clothing and bedding.

The party from Shaowu which went to India reports that they "barely got across the Canton-Hankow Railway before it was cut." They reached Bombay on July 4, after having left Kunming on June 29. The comparative speed of their trip suggests that they must have been able to fly for a part of the trip in China.

A letter written by Miss Laura Ward from Kweilin, en route to Kunming, reports that those in her party had just had their first airplane trip, apparently from Kanhsien to Kweilin, over the zone of hostilities. This party included those who started from Foochow: Rev. and Mrs. E. Walter Smith with their two young children, Mrs. Topping and Miss Ward, along with a large group of missionaries of other denominations. They had been delayed in landing by the approach of a Zero, but all landed safely.

Apparently they had gone from Foochow to Nanping (Yenping) by launch, as usual. There their large party was able to hire a whole truck with a good engine, and special windows and a false bottom for their party, under which they stored their baggage. In this, twenty adults and six children made the trip to Kanhsien in a little over three days without mishap, although one of the children of another mission developed chicken-pox en route. The Smith children were "models" and their parents though tired were standing the trip well.

Miss Ward talked with Miss Wiley at Shaowu as they passed through and found her planning to go down the river to Foochow. She also reported that Miss Houston was planning to go from Yangkow down to join the larger group at Foochow.

A radiogram received July 24 from Rev. Elmer W. Galt of the group remaining in Foochow included the words: "Fukien tranquil." There is reason to hope that even the fall of Hengyang will not lead to much increased danger in Foochow.

The Long Way Round

Miss Buck and Miss Lyman of the East Africa Mission finally reached Boston on July 28 after a slow steamship voyage to Buenos Aires and flying from there to the United States.

Perhaps President Carleton feels that no one is "sufficient for all these things," but the people of Aleppo, in Syria, believe otherwise.

"There are hundreds of people today in Aleppo," reads, in part, a recent letter addressed to Dr. Carleton, "who, having come to you in the time of their greatest trouble, have found relief.

"In compliance with the express desire of many of these persons and institutions you have helped, your grateful friends have decided to send you this rug as a token of the love and friendship which this city feels for you."

By Alford Carleton

THE conventional picture of "a college president" may be that of a dignified figure in cap and gown presiding at a graduation exercise, or of a kindly Mr. Chips seated leisurely at an orderly desk in a sumptuously furnished office.

If the man in question be, however, the head of a Junior College occupying unfinished buildings on a raw new campus on the outskirts of a great Oriental city, none of the conventional picture is correct.

First of all, considering that such colleges are always poor and understaffed, the president needs to be a teacher, carrying at least all the lessons of one department himself, substituting for any teacher who happens to be absent, and making suggestions to all the staff along the line of their teaching methods.

In the second place, he needs to be a business man, able to keep accounts, apt to raise money, shrewd to act as a purchasing agent, construction engineer, superintendent of buildings and grounds, electrician in time of need, specialist in water and sewer systems, landscape artist, and chief of a transportation system consisting of one college bus, a truck, a small car, and a motorcycle.

In the office he is expected to answer all the letters, keep in touch with the Board of Trustees, audit accounts, make out the schedules for supervision, chapel speakers, and

A master mason at work on piece of marble

An Arab of the older generation at Aleppo

the like, and to be judge, lawyer and jury in discipline cases, advertising agent for new students, confidante of all teachers, and the smiling host to parents and miscellaneous visitors (correcting papers in spare moments).

Among the boys he is expected to be a source of bright ideas, Scout master, medical adviser, an inspiring chapel speaker, "the life of the party" at social gatherings, the stage-manager for plays and concerts and in general the arbiter of all disputes, and the solver of insoluble problems.

Outside the academic halls, the president is the representative of the College before the Government. He is expected to tend to all manner of official formalities (even more complicated in war-time), to make formal calls on dignitaries and notables on proper occasions, and to visit families often enough to maintain good will.

In his spare time he is expected to do the work of a general missionary for the society to which he belongs, to serve on social welfare committees, to guide visiting tourists over the town (interpreting the East to the West, for a change), to uphold the dignity of America by presence at state occasions (there being no consul in town), and otherwise to act, as far as possible, as a sound citizen of the community.

Reading (whether for his professional standing or for general enlightenment), exercise, and home life in general still have to come in after the "spare time" is exhausted.

Furthermore, in any community of six hundred persons (teachers,

Aleppo students hear chemistry lectures

Younger generation learns by experiment

students and staff) there are that many personalities, and they have to be kept working together as well as possible. Hence there is the day and night task of seeing that things go smoothly, that as few things as possible are overlooked, that feelings are not hurt more often than necessary, and in general being the mechanic who goes around with the oilcan, oiling the hinges *before* they squeak.

And through it all—not losing faith in human nature, nor losing sight of the ultimate goal of it all in terms of developed personality, enlightened citizenship, and the Kingdom of God.

"Who is sufficient for all these things?" Nobody. But it is lots of fun trying!

Military pomp and splendor in Syria is reminiscent of the Arabian Nights Tales

Christian Minis

By Thomas Alfred Tripp

How can the minister and his church program make an adequate approach to union labor?

Our churches are largely composed of persons belonging to the "middle class," including employers, owners and managers. In the past we have had no great success in reaching union labor, and more specifically, union labor leaders. Many pastors and others have sought a solution to the problem, which is all the more significant in view of the rising importance of union labor in our economy.

Our Board of Home Missions has begun an experiment in a Christian ministry to union laborers. David Burgess, graduate of Union Seminary and experienced migrant worker with the Home Missions Council, has been appointed minister of the project.

Contact has been made with the Southern Tenant Farmers Union and through it with such other unions as may coöperate with it in the movement of workers to areas of labor shortage. For instance, the STFU has worked out an agreement with the Meat and Cannery Workers Union, Local 56, AFL, for the movement of "frozen" workers from the South to New Jersey. A CIO local in a New Jersey cannery is involved in a similar manner.

Mr. Burgess will follow the various streams of migration of Southern Tenant Farmers Union members, flowing in various directions from the South: to New Jersey, Florida, Michigan, Missouri, Arizona. He will work in the fields of the Southern states with STFU laborers in the spring cotton planting and shop-

Migrant Labor

ping period and during the fall picking period. The choice of the stream of migration to be followed during a given season will be decided in consultation with the STFU staff.

This project is a ministry to union labor. The choice of coöperation with a union of migrant agricultural workers is incidental. It is interracial, for both Negro and white laborers belong to this union.

The ministry to union labor is a project of the Board of Home Missions of the Congregational Christian Churches and is to be distinguished from the migrant program of the Home Missions Council, which program the Board of Home Missions heartily supports.

In view of the emergency nature of the present labor situation, the project is being financed by our Committee for War Victims and Services. It is established for one year, and began July 1, 1944. Future developments will depend entirely upon results during this year. Meanwhile, a distinct religious service is being rendered to hundreds of workers under the stress of wartime food production.

It is gratifying to note the willingness with which labor leaders have accepted this project. Unions have educational programs, as a rule. The unions concerned uniformly consider our religious ministry to their members an integral part of that program. The method of coöperating with laborer-preachers in the union greatly improves these relationships with the workers.

Thomas Alfred Tripp is the Executive Secretary of the Town and Country Department of the Extension Division of the Board of Home Missions.

FIELD FLASHES

BY DOROTHY P. CUSHING

"CALLING, CALLING, CALLING"

ANYONE believing that the era of missions is past should read the appealing letter of a pastor of the Church of Christ in Galangue, West Africa, to friends in America who have given funds for evangelistic work under his direction. New villages are being added regularly to the Christian group. The Ovimbundu pastor writes: "Not only among the Ganguela tribe are the fields white unto the harvest, but other tribes, too, are calling, calling, calling for help. . . . To look upon these countries makes one weep with sorrow when one sees their need of the Word of Hope in Christ . . . they earnestly plead that their deep desire and sincere request for help may be answered . . . ." The pastor adds that his church is in the center of many tribes which need the Christian message.

"EXACTLY WHAT JESUS TAUGHT"

BLESSED with the gift of music, Earle Clark, a layman in the Mount Grove Congregational Church, which nestles in the bend of the Mulberry River down in Alabama, met with a piece of bad luck last year when a badly broken leg kept him in bed for five months during the critical farming season. His neighbors, who enjoyed his music, pitched in to help. The thirty acres of the Clark farm became active with men and mules. They planted and cultivated. Such an example of brotherly kindness caused Mr. Clark to say feelingly: "It was a demonstration of what they had been hearing in the churches. It was exactly what Jesus taught."

THE CHILDREN'S CORNER

THE next birthday of Munaka, who lives in East Africa, will be a red-letter day. She will receive a gift of money toward her education and a beautiful birthday card, sent by the children of the Mount Vernon, Ohio, Sunday School. The Mount Vernon boys and girls all signed the card, and the money was their own birthday money. The children became interested in Munaka through pictures of her which were published in an American Board leaflet.

PROGRESS AT PASUMALAI

USING drama to tell the Christian story, Lloyd L. Lorbeer, of Pasumalai, India, reports that the life of Christ in dramatic form, lasting four hours, is being used successfully. Other victories have been those of getting women to take part in the play, and of presenting the drama without curtains and footlights. He also reports that 1,000 copies of the "Guide to God," a little leaflet, have been sold and the demand for more copies is so heavy that a third edition of 5,000 have been ordered as soon as paper is available.

TLC

CAPTAIN KATHERINE MCELROY, President-elect of Pierce College, Athens, Greece, now working in a big camp for Greek refugees in Southern Palestine, tells how her tentmate, Lieutenant-Colonel Katherine Dodge, senior medical officer of UNRRA, brought in a six-months'-old baby badly in need of special care. The infant weighed six pounds. Wizened and weak, the child, whose mother is dead, will have a chance to survive under the personal supervision of Captain McElroy and Lieutenant-Colonel Dodge, not wholly because he is getting superior medical care but because he is receiving in the tent of these busy women what Dr. Dodge calls TLC—Tender Loving Care!

DR. BELL RETIRES

DR. ENOCH F. BELL retired August 31 after forty-two years of distinguished service with our American Board, as a missionary to Japan, as Editorial Secretary and as editor for twenty-two years of *The Missionary Herald.* Said a special minute of appreciation passed at Grand Rapids in June: "Perhaps his greatest gift has been his own contagious Christian personality."

CHURCHES UNITING FORCES ON GLOBAL SCALE

COMMENTING on the newly organized American Committee of the World Council of Churches, of which Dr. Douglas Horton is chairman, newspaper columnist Ralph L. Donnan says: "This will bring the churches in America much closer to the churches of Asia and Africa, and that is good. For when the fighting is done we shall all wake up to the tremendous fact that there is only one institution left in the world's society big enough and strong enough to create or re-create that understanding between the peoples of the world upon which an enduring peace can be built. Every political institution has been shaken; every economic pattern has been torn to shreds; every fine social scheme for the saving of the world has been a casualty of war."

PROFILES

PAUL AND BETTY CASSEN, our missionaries in Sirur, India, have a special place in the hearts of British soldiers stationed there. Dozens stop off for tea every day, and Betty meets these crises by keeping boiling water on her old cook stove all the time. It is an old wood burning stove, and on hot afternoons the temperature is 100 or more! Many grateful Tommies far from England regard the Cassens as "the finest Americans in India"—so Loy Long, our missionary at Ahmednagar, tells us.

Recent visitors at the American Board headquarters in Boston were Mr. and Mrs. Philip Lee Woolf, of Croydon, England, two attractive young missionaries en route to work in Central China under the London Missionary Society. They will study at the College of Chinese Studies in Berkeley, California, before going on to their post. Mr. Woolf is an Oxford University man. Mrs. Woolf is a full-fledged physician.

Roy A. Haun, who has been pastor of our Loomis Congregational Church in Letcher, South Dakota, left that parish in August to become pastor-at-large with the Indian churches of that state. Having served at Letcher and Loomis for six years, he leaves this field with many feelings of regret, but looks forward to the new work with anticipation of work in a most fruitful field.

Dr. H. Veazie Markham, formerly of our West Africa Mission, who, for family health reasons, was obliged to give up an exceedingly successful piece of work and return to America, has just been appointed Director of the School of Tropical Medicine in Belem, Brazil, near the mouth of the Amazon River.

During his vacation, Pastor Niilo Tuomenoksa, of our Finnish Bethel Church in Detroit, carried on a schedule which few of us would regard as a "vacation." He visited the Finnish Congregational churches of Oregon, Washington and California. Traveling by coach, he covered about 8,000 miles, gave seventeen sermons and eight addresses while on the trip!

Harold W. Robinson, out in Chengtu, West China, has been pleased to meet some American soldiers, particularly since in one or two cases they were asking directions to a church! On another occasion he was able to direct soldiers in two jeeps and was rewarded by having his bike and himself taken aboard and carried more quickly and easily to his destination by lads from Iowa and Kansas.

Miss Patricia King, one of the Montana delegates to the Pilgrim Fellowship meetings at Lakeside, Ohio, last June, was elected to head a new commission of the college group to study plans for a new organization to meet the needs of that particular age group.

The death of Dr. Otto Christopher Grauer on August 26, at the age of 85, marks the passing of an outstanding Congregationalist. A native of Norway, Dr. Grauer spent most of his life in Chicago as teacher and pastor. For many years Dr. Grauer was affiliated with the Board of Home Missions in supervision of mission churches. After graduating from our Chicago Theological Seminary in 1887, he was pastor of various Congregational churches in Illinois and Wisconsin.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Total Income Received from Investments
For 2 months ending July 31, 1944—$13,995.01

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- A partner is one who is associated with others for mutual benefit.
- You can have a life-long partnership with other Christian people through the Board of Home Missions, by making a Conditional, or as it is often called, an Annuity Gift.
- You would be guaranteed an income for life, the amount depending upon your age, and the sum given.
- You would be extending a helping hand in the name of Christ.
- The Board of Home Missions would be able to undergird and develop Christian Churches in important areas, benefit the underprivileged, the aged and the youth of the nation, continue Christian education and hospitals.

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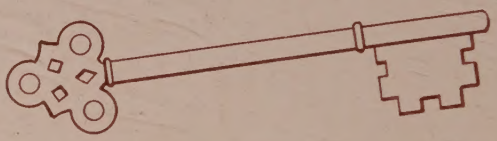

Is The Key

to

- A greater church efficiency through coöperation
- Your share in local and international Missions
- Promotion of women's and young people's work
- Creation of stronger morale among our churches
- The support of the world-wide task of our church

Use It and Support It